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Mutual Helpfulness

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THE NEW AGE MAGAZINE

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No. 26

FEED THOU MY LAMBS

ESTELLA BUHLINGER

WHY DRAW ASIDE THY RAIMENT
WITH PROUD AND COLD DISDAIN?
WHY THINK THY FALLEN BROTHER
UPON THEE HAS NO CLAIM?
OR THAT THY ERRING SISTER
THY LOVE SHOULDST NOT RECEIVE?
ARE THOSE THY MASTER'S TEACHINGS,
AND THIS THY MEED OF LOVE?
THY MASTER, KINDLY, TENDER,
OF WONDROUS LOVE, UNBOUND,
WOULDST HE, WITH PRIDE SUPERIOR,
LEAVE THEE TO WALK ALONE?
FROM OUT THE BYGONE AGES
COMES HIS DIVINE COMMAND,
IN ACCENTS SWEET AND TENDER
"FEED THOU MY HELPLESS LAMBS."
THY FALLEN, SUFFERING BROTHER,
THY ERRING SISTER WEAK,
ARE LAMBS THY MASTER BIDS THEE
IN TENDER LOVE TO SEEK.

LOVE

ELLA L. LAYSON, GRANITEVILLE, CALIF.



WHEN THE SOUL FEELS itself alone
and the love welling up in the heart
seemingly meets with no response, and
the shadows fall darkly over the path thy
feet must tread, try to realize that there
are countless others walking the same lonely way.

Think of *their* longings, *their* need, and not thine own, and learn to give thy love freely, neither expecting or asking any return.

For there are always some who must be the "go-betweens," who are destined to touch closely the lives of others as confidential friends and advisers, to witness the devotion of others, while they must ever remain on the edge, but never within the circle of life's joys and tender responsibilities.

But is it not greater to be an outlet for love to flow through than to only receive this wondrous gift? The soul that can give is stronger and more-developed than the one that weakly asks for all, giving no worthy service in return. Dost thou count it nothing to be a living, vital expression of God's love? For all true love is of God. Then stand ready to serve the Father, and count thyself as naught. Bear no resentment when unjustly treated, or unkindly criticised, but remain poised in love, remembering that in His mighty love thou art able to endure all things, and thus gain self-control, so necessary for one who seeks to live the higher life. Give of thy love freely to all His children and his helpless creatures, forgetting not that the One life moves in and through all.

Be strong to overcome the hasty speech that may perchance cause pain to some sensitive heart long after the words have by thyself been forgotten. And though thine own heart may be quivering with pain, the spirit ever remains calm and serene. Thus let thy spirit command, and not thy weak personal self.

The result of so lovingly and unselfishly giving out to others is certain! For in expanding thy soul to give of thy best it is always made receptive to the

higher influences, and such love as thou hast little dreamed of will flood thy soul with holy joy and heavenly peace. For thy soul has reached the heights—its home, and there, in infinite rest and sweet content, it will feel itself one with Universal Love, and in this union all sense of isolation and heart-hunger will cease. The Infinite Spirit of Love has claimed its own.

WE DO NOT DIE. We go right on. Death is a transition. Life is a preparation. For death. But death is life. And, in a sense, which will be more apparent "over there," this life is death. For instance, the man who does not live a "quick" life is a dead man. As Longfellow says, in the Psalm of Life, "For the soul is *dead* that slumbers." We must be morally and mentally alive—"quicken'd unto life eternal"—for physical life dies in the grave. At best, this present life of physical sensation and human blindness, is but an opportunity—an opportunity to enter into spiritual life, the Kingdom of God.

Now, remember, *Life is Never Static*. The stationary man is dying, like the turbid stream dammed at its source, which sinks into the ground and evaporates into the atmosphere. *We must always be going on, or we shall die!* There is nothing still in nature. "It is never too late to learn." More, it is never too late to *try* to learn. We shall never stop learning,—unless we dam the stream of life and die.

The Chinese have the right of it, for they *believe* in eternal life. They set a task to learn, and in as far as their power lies, they keep at the task as long as they live, many grey-haired men attending school, if their family can afford it, for "tomorrow" they shall profit.

TIME AND ETERNITY



IT HAS BEEN SAID that "*Time is the Form of Eternity.*" This is true, but rather involved. Let us see if we can make it clearer: Man lives in time and space, for human life is such. In this magazine I have used the term *Matter* as synonymous with time and space, and *Spirit* as Eternity, calling your attention to the fact that matter is a phase of spirit, that spirit permeates, and sustains, and *creates* matter, and that matter is impermanent and illusive, while spirit is permanent and substantial, and in a deep, arcane, and obtuse sense we can say, spirit is everywhere and matter is nowhere.

Error is liable to result, however, from wrongly concretizing (moulding—crystallizing) these deep abstract truths, for we, as human beings (the animal, sense beclouded mind of us) are liable to reverse truths, and consider that matter is everywhere, spirit is nowhere. Such of us, dear friends, are termed Materialists. We must blend, or intertwine, these two views, to get perspective. That is one of the distinct truths this magazine was published to formulate. For I saw many men raised on the either horn of this bull of life, thrown up or down by one end of the see-saw mental view, unbalanced materiality or unbalanced spirituality.

We have said that man lives in time and space. Yes, but do not think that time and space are outside

of Eternity. Eternity is *more*, and not lacking, time and space.

Let us consider how Eternity can be more, and not less, than human life. Now, while the spirit is encased in a material body, it takes time to go from Boston to New York, and there is an appreciable space between these two cities (in matter, and not in spirit). Then, in Eternity, when the spirit is free, there will be no time or space, New York will appear when we think of it, and Boston will disappear when we drop it from the foreground of vision.

Here, forms are fixed, and it takes time to change things. There, all forms change as we think them change, and fixed as we think them fixed. A drop of water turns into a world as we look into it and magnify it, and a world and entire stellar systems shrink into a speck of dust, as we think them into small and external. In fact, in our quest for the new, or the unknown, it is the small and outside we see first, the simple, the part. And if we know some part and wish to know more parts, or all, the part we know is focussed on first by the vision, bringing that into view, and subsequent parts are added thereto as we seek.

Size is width of vision. Experience is intensity of observation. We grow the small into the vast and the vast into the small, as quick as thought,—and thought is infinitely quicker there than here, or slower. And worlds upon worlds of arcana are opened to us there which cannot be uncovered here, for there we see the inside as well as the outside, nearness and farness, infinite aeons of the past, complete panoramic or static present, and infinitudes of the future which touch remote corners of the past and hold the present in its

womb! For in Eternity *Everything Is*. And everything we there phase is real, and tangible, with a reality far transcending earthly measure.

But if we think that the statement that "Time is the form of Eternity" implies that Eternity is not also time and space, we are liable to lose sight of the fact that the greater (Eternity) must comprise the lesser (time). What we mean is that in Eternity man is not *limited* by time and space, except as he chooses to become *self-limited*, as now, while phased in matter and conformed to time and space.

This *self-limitation* is hard to understand. Human life has been called a "prison-house of clay." Why enter the prison again and again? To fulfill the law of growth through alternation. The Book of Job is claimed by Swedenborg to be part of a more ancient Word of God than the Hebrew Scriptures. Job found life a severe ordeal. He reached the limit. He won out. So, I trust, will you and I. But, in the thickest of the fight Job almost lost the vision (like you and I). For in chapter three he bewailed his lot (like you and I) and wished he had remained back in that place from whence he came (like you and I sometimes do) for in verse 13 he says: "For now should I have lain still and been in peace, I should have slept, I should have rest."

But having been born out into the law of time and space he is caught and carried forward by its wheels, self-blinded by self to outlive self and reach the fullness of selflessness in Other Self. And yet, strange saying, and hard to understand, man never leaves time and space. What results is liberation, liberation from the net-work of causality.

There, he has all the time and space he wants—no more. Here, we are creatures of time and space, and very often have more than we think we want. We cannot annihilate time and space here. There we can. Here forms take time and strength to alter, and some are beyond man's power. There all forms are changed as man will, in the twinkling of an eye.

Swedenborg says that change of state takes place there instead of change of place. That is a clear statement, and helps us to understand the problem. But when we say that the temporal world is the form side of the eternal world, we must not lose sight of the fact that Eternity is not less than time, but infinitely greater, and that it contains all that time does—and more—everything. Also, remember that we are now in Eternity, and that man's restrictions are self imposed.

For a purpose

Perhaps, if we knew, we would break the charm.

How to reach Eternity? Character. What kind of character? Christ. "I am the Truth and the Way."

YOU HAVE DOUBTLESS heard the expression, "the will to believe," used by exhorters and evangelists to slow and unresponsive hearers. What does it mean? It means the will to be *hypnotized*, that is all, for belief in this case is mere hypnosis, as is almost all the "salvation" and "conversion" at revivals. Do not understand me, nowever, to unqualifiedly condemn this method of "saving souls." We must remember that there are many kinds of people, and that "God works in many ways his wonders to perform."

IS ETERNITY A CIRCLE?



REINCARNATION is the teaching that each human being lived before in a mortal body, and that he will so live again. One argument in favor of this hypothesis is that many men remember parts of their previous lives. Swedenborg answers that argument (in *Heaven and Hell*) by stating that the Lord conjoins to every man (and by *man* in this magazine I also mean *wo-man*, or man generically) two spirits, one from heaven and one from hell.

The minds of these three spirits blend (for man is a spirit). And yet there always remains a separate individuality, and moral responsibility in each. The good spirit prompts the man upward. The bad spirit prompts him downward. Then man chooses—and takes the consequences. Only spirits who can be morally conjoined to a man because of similarity, are with man, the higher gripping his nobler aspirations, and the lower his baser desires.

Man is thus poised between heaven and hell, grilled by the fires of hell, and fanned by the zephyrs and aromas of heaven. These companions are changed, as man grows hell-ward or heaven-ward. And the ordinary man does not know he is conjoined, neither does the ordinary spirit, verbal communication being against the Lord's command, a law frequently broken, with disastrous consequences.

This is Swedenborg's teaching. He also teaches that these three minds become "mixed," as it were, and the memory of one flows into the memory of another. Ideas, thoughts, and sometimes words, enter a man's a man's mind from his spirit consociates, and when the man has parts of the spirit's memory, he then remembers another life, but not his. I admit, that though this statement of Swedenborg's is interesting, and largely true, his argument is not conclusive. It is too complicated and far-fetched. However, I am not prepared to say it is incorrect. I don't know.

Spiritualists offer another teaching—or theory—for our consideration. They say that some spirits return and sojourn for a brief period and associate with man, in that near-by world called by some the astral, and by others the spirit world. Call it Purgatory, if you wish—some of it is bad enough for hell, and some approaches heaven. But this teaching does not differ enough from Swedenborg to deserve a separate classification.

Another doctrine is that of the Buddhists, who say that man lived in a different physical body on this physical plane, and will do so again, the purpose being educational. No chance for experience except in this life, all growth coming from experience. Holders of the Spiritualist theory claim that experience and growth are everywhere and always, that otherwise the man would go to sleep at death. The Spiritualist wants to be very much alive. No Oriental dreaming for him. Well, I admit I don't know.

There are some facts, however, that are better explained for us all, by the Buddhist doctrine. Have you noted people who were replicas of those who lived


centuries ago? Do you understand that there is a renaissance of Greek thought today, shown, among many other incidents, in New Thought and Christian Science? We have many ancient Babylonians and Egyptians living with us.

A spirit gives the exact period and place of the former Christian Science, only it was not called by that name then. The period was between 700 and 300 B.C., and the place Samo-Thrace. This spirit adds that these Ancient Greek Mysteries are now performed in every Christian Science Church, unseen, but none the less real and efficacious.

If this spirit is correct (and I don't know whether he is or not) his statement can be taken to substantiate either the doctrine of the Buddhists or the statements of some Spiritualists. To me it is a no-thoroughfare, a blank wall through which I cannot pass—today. Some paint that wall with the rainbow colors of their poetic fancy. No harm in this—it makes the wall (and life) look more cheery. But, as for me, I leave these dead-walls alone, to take care of themselves, and go off on another hunt. Then, afterwards, I frequently find that the wall has disappeared.

DO NOT MISUNDERSTAND the meaning of the words *Liberty*, and *Freedom*, and *Untrammelled*. These words are germane, but not identical in meaning. In the first place, liberty is not license, or indulgence, or heedless disregard for the rights of others. Liberty is a recognition of the right (and duty, too) of independent, original self-expression, but this right carries with it the right of every other person to exercise unhindered *their* self-expression.

SPIRITUAL AND INTELLECTUAL SLAVERY

T IS EASIER for some people to lean on a crutch or another person's arm than to walk alone. These people are sick,—they are not normal. Normal people can walk erect without the assistance of a stronger. But there is a time, in the life of each one of us, when we cannot walk, when parent or guardian must help us. The infantile stage. And how delighted is the fond parent when baby can walk off alone. And when baby falls, how the bruises are soothed, and the pain kissed away. Yes, this is the path we all have followed, and how many hallowed memories cling about early childhood's efforts to walk, and how much love poured out and received as invalid wife or husband are assisted about the house, and tottering age led over crossings and up the stairs.

Helpfulness to the weak. Leaning on and supporting. Leading and following. These are all legitimate and honorable human activities. But what would we say about a parent who would teach a child to be led and never to walk? Or fond husband who would not encourage wifey, and be glad, when she could walk alone? Or children who would inconsiderately refuse to allow the aged to shuffle and clump about in safe places? Inconsiderate. We would so characterize

such people who would not allow others to walk alone, when they can do so.

It is possible that there are some religious people to-day who need to lean on the authority of the Church, on creeds and dogmas, on ecclesiastical interpretation of the scriptures, and of life. It is possible that some need to go to a leader and allow themselves to be hypnotized into belief, a belief which is mere human hypnosis, and not true faith, for faith is an interior spiritual awakening and recognition, personal and individualistic in its nature—absolutely speaking, one faith because one God, but relatively and humanly speaking, different faiths to fit different human beings.

Spiritual and Intellectual Slavery abounds on every side, though disguised "to suit the taste." And the humor of the situation comes when people do not realize they are bound, but loudly declaim that their philosophy or theology is the only one which is full and free, and untrammelled, all others being bound in ignorance and sin. This self-hypnosis may be necessary to some, as swaddling-clothes are to the infant, crutches to the crippled, or bandages to the ruptured. It is possible that one will grow faster in knowledge and power if they come under the subservient "occult" tutelage of some Theosophic or esoteric "master." No doubt those dear old orthodox fossils who take the bible as the literal Word of God, and mathematical, external, legal statute-book, get some good out of the bible, and grow their little grow as they crow their little crow and hoe their little hoe. No doubt, even though they miss some of the moral awakening from entering into the realities of the Spiritual Word of God, buried deep in its letter, raised high above its statement.

It may be right and proper for some to erect fences about their intellectual preserves, beyond which they will not look, except to "make faces" at those outside. Possibly. Not being a Pope, or a believer in popery by any name or form, I cannot say—for you, but I can say for myself. And that is why I am not a Pope or a believer in popery—potentates, prelates, or priests—under any name, or in any (disguised) form.

For we are living today amidst strange disguises. Many a Protestant is practically a bigoted Catholic in his mental and spiritual life, and many Catholic laymen and occasional communicants have imbibed Protestant freedom through association with free men who do their own thinking. There are many Theosophists, and Spiritualists, and Independents, who have their Popes, as arbitrary, conceited, and incompetent, as he who is a self-imposed prisoner on the Tiber. No densely ignorant Catholic, from the most unenlightened spot in Europe, away from free-schools, a free-press, and a free-clergy, is as creed-bound, mentally-enthralled, or spiritually domineered over, as a "loyal" Christian Scientist. Bah! what tom-foolery! And many old-fashioned Methodists-Baptists-Prebyterians-Congregationalists have put the bible over their heads as a hood, and stop all independent inquiry with the answer, "It's not true if it is not in the bible."

Bah! again! These people only differ in shibboleth from Catholics and Christian Scientists. They have put a stop-plug into their thinking-machines, to prevent working too hard.

Now please understand me when I say that these people may be all right. I don't know, and I don't believe you know—for them, or for me. This is inde-

pendence—standing on your own feet—doing your own thinking—domineering over nobody.

SELF WILL IS EGOTISM, when we name its essential quality and give it the proper hall-mark of character. Self will is the will bent for the satisfaction of the self through self pampering, indulgence, carnal gratification. It is the law of *Inferno*, and is the devil's lash to whip man up to the discordant music of the dance of death.

God's will is altruism. It is forgetting the little self in the joy of the larger self. It is the *Kingdom of Heaven*, for God's will is making others happy, and losing the self in others, joying in each other's joy, loving in each other's love, glorying in the Glory of God,—entering in, to the Universal Beatitudes.

That is what is meant by the Lord's Prayer: *Our Father, who art in Heaven*, (heaven is a state of sublime, or glorious consciousness, anywhere, everywhere a man may be) *Hallowed be Thy Name* (God's Character) *Thy Kingdom Come*, (to each of us) *Thy Will be done* (God's law of Altruistic Beneficence) *on Earth* (the Carnal Plane of Self Interest and Self Delusion) *as it is in Heaven*.

THE WILL OF GOD is most *wonderfully* kind. That is, it is such when seen in its inner beauty. It is only this lower view which sees pain, and degradation, and sin. In the higher view the infinite love of God is made manifest.

BY THEIR FRUITS YE SHALL KNOW THEM



IF I WAS ASKED WHICH saying of Jesus appealed to me the most, I would at once reply, "*By their fruits ye shall know them.*" There are many other beautiful expressions of Jesus. There are many more deeply involved with arcane significance and value in daily character building. There are many more filled with infinite love and peace. But here is a *workable*, a practical, a human truth, which we can work in our daily lives, and use it as a lever to move spiritual things, as a hammer to trim the stones of fact, as a pick to uncover realities.

It will not do to apply this rule of life in a shallow or superficial manner. It will not do to thus exercise the reason at any time. But if we test all things by their fruits we shall very clearly approximate its value. And, as I have laid down the axiom that usefulness only denotes and proves value, so, the fruits of anything has value only from use.

We may apply this truth to things physical and mental, and also to spiritual principles. Let us consider the statement of Jesus from this last relationship,—the spiritual. What are "fruits of the spirit"? Graciousness, honesty, helpfulness. What are the fruits of materiality? Hard-heartedness, trickery, self-aggrandise-

ment. What are professions of belief worth? Nothing, unless they materialize into, fruits of the spirit. What are theological and philosophical systems worth? Nothing, if they do not result in character growth. If they result in a stultified, ungentle, empty morality they are a failure.

Can we apply this test to the various "outside" religions, philosophies and sciences? I think we can. Agnosticism, Scepticism, Materialism. Swedenborgianism, Spiritualism, Christian Science—New Thought. Modern Science, Rationalistic Speculation, Positivism. Catholicism, Calvinism, Unitarianism. Bahaism, Mazdaznan, Koreshanity. We need not mention more.

Can we apply this test to all these movements—and others? Yes, I believe so. With what result? Well, I have an opinion, and that opinion really has value to me. It cannot, or should not, lead you. All I can say is, to apply the test, in as far as you can, and do not be deceived by pretence, or by shallow observation. Do not be hounded. Trust your moral smell.

CHARACTER IS A LADDER by which man mounts to God. Faith? Yes, Faith is an essential part of Character. So is Piety, Honesty, Courage. But Character is Supreme. For Character is God. Now do not misunderstand what Character is. Character is not show, or pretence, or actions. Character is quality, the quality of a noble soul.

THERE IS NO UNBIASSED man, for the human view is on the bias. God is the center from which there is no bias—no shadow of turning.

THE KINGDOM OF GOD
IS EQUILIBRIUM

THE KINGDOM OF GOD is neither Abstinence or Indulgence. It is Temperance. It is Usefulness. Of All Good. There is nothing in this Universe that cannot be used for the Glory of God. (What does "Glory of God" mean? See p.973.) But sensual gratification is not for the glory of anyone but ourself. Pure unselfish service has no harm in it. In fact it has all good in it, for it is the pathway, and constitutes, the Kingdom of God.

Man abuses Nature, and Nature stings him. Man disobeys the laws of God, and then, as Luke says, God sends Satan to "sift" him. Man puts all things awry and then he has the Kingdom of Hell. Then he must not touch this, and not taste that, because it is "bad." Well, it *is* bad in hell, but not bad in heaven. What do I mean by that? I mean that in heaven we make *good* use of things, here we often make *bad* use of really good things.

For instance, alcohol is a good thing—to preserve organic bodies, to paint with, to run automobiles with. But as a beverage it is hell rampant! Tobacco will rid lice from plants, and cure the itch, but it is inferno to sensitive objectors when people smoke the weed in public places. And some of these objectors are not

women, either. Strong, virile language is often a necessary and proper exercise of human expression, but profanity is an abortion of thought, a scurrilous abuse of words clean and sacred in their proper uses, an offence and moral injury to young and old.


Drugs, as medicines, have uses. But who would recommend a careless use of Aconite, Strychnine, Hydrargyrum? The poppy plant, *Papaver somniferum*, supplies a juice, expressed from the unripe capsules of the plant, which makes a powerful medicine to relieve pain, but when the drug is abused for sensual gratification, men become fiends incarnate. *Hashish* intoxicates and maddens, but the plant which produces it can also be made to produce cordage which will pull the merchandise of the world.

Then heaven is use, and hell is abuse.

TO CONDEMN IS EASY; to praise is difficult. Why? Because you don't have to know anything about that which you condemn. To say, "It's all bad, through and through," is enough. You will not need to go into details. If it's bad it will not be worth looking into. You will therefore get along with a moderate amount of labor, and perhaps earn distinction in your social set for being very wise and very virtuous. Many a man has earned distinction by roundly condemning that which he knew nothing about.

But it is not so easy to praise, for someone might ask you "Why," and "How," and you would have to give an account of yourself. That takes time—and brains. You'll have to work, and work hard.

GLORY IS THE EFFULGENCE OF FELICITY

HE GLORY OF GOD means the Glory of All Good. What is Glory? Glory is a word of Infinite significance, beyond my power to express. Like all great words it starts right down here on earth, and the dictionary meaning of human glory, and physical glory (illuminance, brightness) is correct and fully adequate. But when it defines divine glory it is generally quite correct, but inadequate.

This is because divine glory is so much above human comprehension. Now, understand, divine glory is never self-glory, in any aspect. Human glory is. But divine glory is always the Glory of God—the Glory of the All Good. And this All Good is Personal, of course, with a Personality far transcending that of the evanescent glow-worm personality of man. It is always *otherness* personality—never the big I. And yet that other personality contacts man, looks him face to face, and surrounds him. And this Personality is Glorious beyond compare, when the scales of sin fall from man's eyes, and he sees himself surrounded by the glory of the Kingdom of God.

How to find this glory—this kingdom of heaven which is within you. Glorify God (the all-good—know what this means) in all his works. Glory means love,

of course, and honor, and loyalty, and reverence. And it means all the lesser benign graces which grow out of these divine qualities.


"*Praise God*" is "*Glory God*" as exercised by man in recognition of God. It is the man-end of the compact of God-glory, and it sets man in true relation to God, not as a puffed-out, egotistical individual man, inflated and infatuated with his own ignorance and self importance, but lost as a selfish-self in the selfless-self of the joy of entering-in to the Bosom of the All Good. This is the inner quality of praise to God—losing oneself in the Beatitudes of God—entering into the Felicity of the All Good.

The All Good, what does that mean? Well, it means all good, as we look out of ourselves and exercise it. It never means the good *as-us-is*,—never, never. And this good is recognized in a person, and the exercise of good is a personal exercise with some man, woman or child. And it is a recognition of the All Good in all things, and giving God (both a Spirit and a Person, like you are) all honor, praise and allegiance: all glory. *Glory be to God on High.*

Self glory is degradation and bondage in sin. It is cutting man off from God—from the All Good. Human glory is a delusion and a snare, the *ignis fatuus* of sense illusion and human bondage. God's Glory is the Everlasting unto Everlasting, the ultra Sublimity of Being, the Snpremost Supreme Felicity.

How to reach it? By glorifying life and in that life glorifying the Creator, Sustainer, and Substance of all life—the Good in All Things. Not an empty shibboleth, but a practical daily quest and exercise—looking away from self unto God.

MAN IS IN THE GRIP OF INFLUENCE

NFLUENCE is of various degrees and qualities. For instance, there is what is termed the influence of heavenly bodies: this is the influence of one physical body upon another, and is also a part of the law of chemical affinities and atomic influence, and influences of greater bodily magnitudes upon lesser bodily magnitudes, of the chemical repulsions and attractions of matter, and the modification and alteration of the chemical constituency of one body by the proximity of another over-coming or dominating body.

We may term this bodily, or material influence, and it goes much farther than the present ability of scientific research can measure, for it goes into impalpable spiritual essences inherent in all matter, some of which we have discovered and named as electricity and magnetism.

The above we have termed Physical or Bodily Influence. But there is another field of influence which operates by identical laws on a higher plane. We term this higher kind of influence Mental Influence: this is both Personal and Impersonal. Personal mental influence is the power of a great mind to influence lesser minds and mould them over into his form. To mention a few, for illustration: Moses, Jesus, Plato. These

names represent certain thoughts and ideas which we connect with these persons. Thus each one forms a personal center, from whence radiates an influence which makes for allegiance to a person and personal touch, as it were, from the greater mind to the lesser. There is more in this personal touch than some are aware, and Catholic devotee does touch saint and Virgin Mother, and pious Jew does touch Moses and Father Abraham, and come under their personal influence. This is true of every great soul who ever lived—and of those who never lived, in a physical body.

Then there is the power of impersonal thought, which comes to us from the laboratory of the past and present, and surrounds us, moulding us to its measure. But, though impersonal in its origin, in as far as we are enabled to know, it comes to us through the person we meet, the things we see, and the books we read. We are in an atmosphere of thought, and it influences us every way.

We adopt thought, and then become influenced by it—under its dominion. Thoughts fight thoughts. Thoughts gain in influence and lose their influence. I may instance one case, a recent one, that of modern rationalism to alter the complexion of Calvinism, and all anacronistic mental systems.

Hypnotic influence is a (low) form of mental influence. Dogma, Creeds, Beliefs (all blind faiths, whether forced by a strong human will upon a weaker, or self-adopted) are the influence of thought on thought—what we term mental influence.

There is a third and higher kind of influence, and it is this kind I wished to emphasize the value of, Moral or Spiritual Influence, the Power of Good Example, to

awaken into being the springs of moral activity in a man's conduct.

Now this is the highest influence, because it is the most enduring. Only good, or that which we deem good, can influence, for man is a free moral agent. All influence which one man wields over others is only because those others believe he is right. Those who we think are wrong have no influence over us. That is, evil, or that which we deem evil, has no influence, and no matter how worthy a man may be, he will exert no influence. As the tendency of all this human turmoil and toil is to eventually ascertain real values through use, only the good has influence,—as we take the larger perspective away from the slow-moving hour-hand of passing-time.

We may call this moral or spiritual influence, and, as spirit, with its absolute realities and values, is the ultimate of all things, and swallows up all things in victory, so may we agree with the statement that all influence is only from Good.

PRAY EARNESTLY for Spiritual Gifts. Do not ask for *things*. Pray earnestly for the Grace of God in all Good Works. This is the Greatest Gift of all—greater than Wisdom—for it is the Entrance to the Kingdom of God, and that is the *only preparation* for the Beatitudes, and the Beatitudes is . . . something Infinitely Exalted beyond human speech, as Paul says, too holy to utter, not lawful to tell. But it is too holy, and not lawful, not because man must not, and God will not, tell. Ah! that is never, never so. But because man cannot hear. That is all the law there is in the Universe, as Paul says, for those under the law, and that to their condemnation. Grace is above the law, and Paul says we get Grace only through Faith, and not by Knowledges.

MAN DIES EVERY NIGHT, and is born every morning. The only death is sin, and that is death to the faculties of the soul.

CHARACTER IS THE GREATEST thing to seek and gain in all the world. Having Character man has all else added unto him, for Character is the Key to all that is good, in all worlds.

GREATNESS DOES NOT CONSIST in creative ability so much as it does in *Adaptability*—what we might term manual skill in usefulness, the ability to utilize and make productive of good. Greatness is not in *words*, but in *works*. Jesus did the works. If he had not done so there would not have been a Christian religion and civilization.

People are all the while nosing about for the new, seeking something original. This is quite wrong. What we should seek is usefulness, the genuine, the substantial. Such is greatness.

SCIENCE AND KEY OF LIFE PLANETARY INFLUENCES
VOLUME VI, BY ALVIDAS ET AL. \$2.00, ASTRO PUB'G CO'Y
HODGES BUILDING, DETROIT, MICH.

This handsome cloth-bound book is interesting from cover to cover, and contains more deep thought, simply expressed, than any book I have recently read. Here Astrology is presented in a clean way, far above sordid things. It is not written to catch shallow people with ten-cent prize-in-every-package inducements. It brings Astrology up onto the refined plane of philosophy and metaphysics. This is where it belongs, and not on the mercantile plane. For, as a means of warding off trouble, or gaining money, Astrology is not desirable, even if true. Man must cultivate his intelligence and will by overcoming ignorance and temptation, and not by consulting the stars.

**READ THE IMPORTANT NOTICE ON
THE NEXT PAGE**



The Aquarian Gospel of Jesus the Christ

Copied directly from the Book of God's Remembrance
—the so-called Akashic Records—by

LEVI

Price, postpaid, \$2.00

Order from the Aquarian Council of the North Atlantic
21 Madison Street, Boston, Mass., U.S.A.

THIS BOOK, of 260 double column pages, is before the public. It brings us fresh from the imperishable Book of God's Remembrance the life and works of the Nazarene, from his birth to his resurrection and ascension. The scope of the work may be, in a limited way, comprehended by reading the following

Table of Contents

Section 1.—Birth and Early Life of Mary, Mother of Jesus.
2.—Birth and Infancy of John the Harbinger, and of Jesus.
3.—Education of Mary and Elizabeth in Zean

4.—Childhood and Early Education of John the Harbinger.
5.—Childhood and Early Education of Jesus.
6.—Life and Works of Jesus in India.
7.—Life and Works of Jesus in in Thibet and Western India.
8.—Life and Works of Jesus in Persia.
9.—Life and Works of Jesus in Assyria.
10.—Life and Works of Jesus in Greece.
11.—Life and Works of Jesus in Egypt.
12.—The Council of the Seven Sages of the World.
13.—The Ministry of John the Harbinger.
14.—The Christian Ministry of Jesus.—Introductory Epoch.

- 15.—The First Annual Epoch of the Christine Ministry of Jesus.
- 16.—The Second Annual Epoch of the Christine Ministry of Jesus.
- 17.—The Third Annual Epoch of the Christine Ministry of Jesus.
- 18.—The Betrayal and Arrest of Jesus.
- 19.—The Trial and Execution of Jesus.
- 20.—The Resurrection of Jesus.
- 21.—Materialization of the Spiritual Body of Jesus.
- 22.—Establishment of the Christine Church.

The Publisher's Preface

This is exceedingly well worded, and gives such an excellent idea of the character of the work that we make quite liberal extracts from it:

"The life of Jesus the Nazarene is the most precious heritage of the children of men. Jesus lived in an age not very far advanced in spiritual consciousness, and not many of his works and words were comprehended by the people, yet not one of his lessons has been lost. We have imperishable records of every word, word and thought, and now, at the beginning of this, the Aquarian Age, the Age of Spirit and the Son of Man, they have been revealed, and in this book, the Aquarian Gospel of Jesus the Christ, they are for the first time published to the world.

"The source from which the information contained in this book has been derived will, doubtless, be the subject of many honest enquiries, and it is thought best to give some explanatory statements regarding this matter:

The Book of Remembrance

"The finer ethers, called by Oriental scholars, Akasha, are sensitized films on which every sound, color, word, even every thought, is registered. The truth of this statement is not now questioned by any great number of critical scholars, although it does not come within the scope of scientific proof. In regard to this matter the student must deal with the same kind of testimonies that have been relied upon to prove the existence of God and future life.

Many sacred writers have referred to these universal record ethers, and some have called them 'books.' Malachi said:

"They that feared the Lord spoke often one to another; and the Lord hearkened and heard it, and a Book of Remembrance was written before him for them that feared the Lord and thought upon his name.—Malachi 3: 16.

John certainly referred to these records when he said: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of the things which were written in the books according to their works. Rev. 20: 12. In this great Book of Remembrance were recorded all the lessons that Jesus taught, as well as a well-worded history of his career.

Fragmentary Writing

The evangelists, Matthew, Mark and Luke, collected from current history some lessons and incidents from the life of Jesus and pub-

lished them; but all they gave is fragmentary. A few incidents of his infantile days and one event at the age of twelve are given, and that is all men know of him, so far as these writings are concerned, until he was thirty years of age. We then have given a few of his marvelous lessons, a record of a limited number of his mighty works, and a brief history of his death, his resurrection, and ascension, and then the student is left to draw upon his imagination to supply historic deficiencies.

For centuries the consecrated believer has thought it strange that the divine Father who directs all the affairs of the world, should ordain that only such incomplete accounts of these matchless teachings should have been given to men, and has prayed for greater light. Men have not seemed to realize that the work of God is not for a day, but for all ages. At the time of the fragmentary writings of Matthew, Mark, Luke and John the world was ready for no more than was given.

Even after more than three years of intimate companionship with the Master, the disciples were not ready to receive all the truth. Just before the crucifixion Jesus said to them: "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when she, the Spirit of Truth, is come, she will guide you into all truth; for she will not speak for herself, but what things soever she shall hear, these shall she speak." John 16: 12, 13. (In the Book of Remembrance the Holy Spirit, known as the Holy Breath, is referred to as feminine, really, the Divine Mother.)

The world has at last risen to the plane of spiritual consciousness where men can grasp the higher meanings of the life and lessons of Jesus, and the Spirit of Truth has torn away the veil, and a son of man, after more than forty years of preparation, has been permitted to enter the great galleries where all life histories are recorded, and make a copy of these records. This copy, and the translations thereof, constitute **The Aquarian Gospel of Jesus the Christ.**

The Translator

To the world it matters not who LEVI, the translator of these holy records, may be: his work stands unimpeachable. The character of the translated texts and lessons bear the stamp of Jesus the Christ; for no man, except the world's greatest Master, could have touched the chords of divine wisdom which these messages breathe forth.

The Price

The Aquarian Gospel, which the New York World pronounces "an extremely well made book," will be sent to any address, postpaid, for **Two Dollars.**

The Aquarian Key

LEVI, the transcriber of The Aquarian Gospel, is now preparing for publication a companion book called **The Aquarian Key.** The chapters are duplicated as fast as prepared, and all interested parties may secure these advanced sheets. Write for information to

F. P. Fairfield, 21 Madison St., Boston, Mass.

Etiwanda Vinyards

San Gabriel Valley, California

THE OBJECT of the Aquarian Commonwealth is to secure for every person **Prosperity, Health and Happiness**, and it is believed that one of the greatest steps to this goal is to make it possible for every one to own a **Productive Homestead** and thus be assured of a comfortable living no matter what may come.

A period of great prosperity has come to the people of the United States, and the truly wise will take advantage of it, for the occult student knows full well that this prosperity will not continue for any great length of time.

In a very few years the manufacturing and commercial enterprises that are now profitably pushing business to the limit, will be paralyzed, and be in the grip of a monster panic that will spread desolation and want among the masses. When this time comes millions of wage workers, professionals, commercial people and manufacturers will be thrown upon their personal resources, and if they have not of their own a Productive Homestead they will be subjected to inconceivable suffering.

A productive Homestead is a Possibility

Mother Earth is, ever was, and ever will be, capable and ready to supply all her children when they trust her.

A few acres of land in some fertile region will afford subsistence for you and your loved ones in almost any conceivable emergency, and now, **in the midst of prosperity, is the time to prepare for the days of adversity.**

Where to Locate

There are many fruitful regions in the United States, Canada and Mexico, and in all these sections of North America the Aquarian Commonwealth will make it possible for Aquarians to secure such homesteads. There is, however, no section that is more fruitful and more salubrious than

Southern California

Those who are familiar with the climatic conditions and the agricultural, pomocultural and horticultural advantages of this "Beulah Land," need no arguments to convince them that at the present time this is the best place to secure realty holdings.

"With plenty of water you can raise anything in Southern California." This has been repeated so often by California enthusiasts that it has become a veritable proverb.

Desirable lands are somewhat higher priced in Southern California than in many other sections of the country, but when one realizes the fact that the soil is so productive that immense crops are produced, and that several

crops of some products are grown each year, it is safe to say that land is remarkably cheap.

A Splendid Opportunity

The Home Commissioner of the Aquarian Commonwealth has made diligent search throughout Southern California for desirable locations, and has found several that are ideal, and all of them will, sooner or later, be thrown open to us. That which appears to be the most desirable is a tract of vinyard lands in the fertile San Gabriel Valley, in the midst of famous orange groves and world-renowned vinyards, only a short run by rail from Los Angeles (round trip fare \$1.35.)

The Etiwanda Vinyards

By this name this tract is known. It comprises 1280 acres, divided into tracts of five acres each. This is destined to be a great Aquarian Homestead. The Santa Fé railroad crosses the tract and the Automobile Boulevard connecting Los Angeles and San Bernardino runs through the center of it. Six hundred and forty acres have been planted to muscat grape vines, and the remaining acres will be planted at once.

The present owners of the lands have a large force of workmen engaged in planting and cultivating, and they have entered into a contract to continue the cultivation **without cost to the purchaser** for three years, or until the vines are three years old, when they will be rich in fruitage. And then for another three years they will cultivate and gather and market the grapes for ten per cent of the net proceeds if the purchaser so desire. And thus a non-resident may procure a productive homestead of five acres or more without inconvenience. While these lands are especially adapted to grape culture, they will produce anything. Fine Orange groves surround Etiwanda.

Levi

The Transcriber of the Aquarian Gospel, has personally inspected this property, and believes it to be an ideal homestead site, and the opportunity of securing the lands most excellent.

Water

While irrigation is not required on vinyard lands in this section of the valley, water for all domestic and garden irrigation purposes is assured. Pure mountain water has already been piped to the lands, and 18,000 gallons per month may be used by every owner of five acres, at reasonable rates.

Prices and Terms

These lands can now be secured for \$200, \$225 and \$250 per acre, according to location,

with a discount of five per cent if the full amount is paid in cash. These prices include cultivation for three years.

Liberal credit is given to those who cannot pay cash. One-fifth cash may be paid, and the balance in 1, 2, 3 and 4 years, with 6 per cent interest. Those who cannot pay the one-fifth cash may secure any unsold tract by paying \$2.50 an acre each month, interest on deferred payments 6 per cent.

Example.—\$12.50 cash and \$12.50 each month will secure five acres. The interest must be paid every six months.

These lands will, undoubtedly, increase in value very rapidly. It is believed that they will more than triple in value by the time the vines are in full bearing.

There is No Time to Lose

If you want to take advantage of this splendid opportunity act **NOW**! If you cannot personally visit the lands to make your own selection, a selection will be made for you under the direction of Levi.

Send such an amount of money as you can afford to invest, to the Home Commissioner, and you may be assured of considerate attention and honest treatment.

Plats and other descriptive matter will be sent to you upon request.

Other Properties

The Aquarian Commonwealth is not restricted to these magnificent Etiwanda vineyard lands. We are in touch with excellent offerings in orange, walnut, alfalfa, eucalyptus, and general agricultural lands, and can direct to the profitable investment of any sum, from a few hundred dollars to any number of thousands of dollars. Hundreds of improved homesteads are offered at all times. The Aquarian Home Commissioner is competent and willing to give advice touching all kinds of investments. Address

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Aquarian Commonwealth**

319 W. Fourth St. Los Angeles, Calif.

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